good, are lawfull and good ceremonyes.
The doctrine of these ceremonyes is sound and good, Ergo.

Which is subiect to the very same absurdityes that the other and more also. For 1 the doctrine of them is unsound & false, for the doctrine of them is this, that they are matters indifferent, of order decency, and edification, no parts of Divine worship, that they are Scismatickes that will not conforme unto them, enimyes to the Supremacy and State, that it is a wicked error to hould them unlawfull & superstitious. that they are to be excommunicated that affirme thē to be so. etc. All which is unsound doctrine concernyng them. 2 Graunt the doctrine sound, yet it followeth not that the Ceremonyes are good, for the thing may be wicked, and yet the doctryne of it sound. For, There is a sound doctrine of all Vices. 3 In what respect doth he affirme the doctrine to be sound and good? Is it not from the use and end that is assigned unto them by himself? Because they are appoynted for such & such ends? Hence will follow the very same absurdities, that I haue obserued in the former. For then any ridiculous or base Ceremony, may be instituted, so it be under pretence of a good end.

good, are lawfull and good ceremonyes.
The doctrine of these ceremonyes is sound and good, Ergo.

Which is subiect to the very same absurdityes that the other and more also. For 1 the doctrine of them is unsound & false, for the doctrine of them is this, that they are matters indifferent, of order decency, and edification, no parts of Divine worship, that they are Scismatickes that will not conforme unto them, enimyes to the Supremacy and State, that it is a wicked error to hould them unlawfull & superstitious. that they are to be excommunicated that affirme thē to be so. etc. All which is unsound doctrine concernyng them. 2 Graunt the doctrine sound, yet it followeth not that the Ceremonyes are good, for the thing may be wicked, and yet the doctryne of it sound. For, There is a sound doctrine of all Vices. 3 In what respect doth he affirme the doctrine to be sound and good? Is it not from the use and end that is assigned unto them by himself? Because they are appoynted for such & such ends? Hence will follow the very same absurdities, that I haue obserued in the former. For then any ridiculous or base Ceremony, may be instituted, so it be under pretence of a good end.

ENGLISH PVRITANISME

CONTAINE-

NING.

The maine opinions of the rigideſt *ſort of thoſe that are called Puritanes* In the Realme of England.

Actes. 24. 14.

But this I confeſſe vnto thee, that after the way (which they call hereſie) ſo worſhip I the God of my Fathers, beleeving al things which are written in the Law and the Prophets:

Actes. 28. 22.

But we will heare of thee what thou thinkeſt: for as concerning this ſect, we knowe that every where it is ſpoken againſt.

BIBL CANT ACAD

Printed 1605.

TO THE INDIFFERENT Reader.

IT cannot be vnknowne vnto them that know any thinge, that those Christians in this Realme which are called by the odious and vile name of Puritanes, are accused by the Prelates to the Kings Maiestie and the State to maintaine many absurd, erronious, Scismaticall, and Heriticall opinions, Concerninge Religion, Church-Gouerment and the Civill Magistracie. Which hath moued me to collect (as neare as I could) the cheifest of them, and to send them naked to the veiwe of all men, that they may see what is the worst that the worst of them hould. It is not my part to proue and iustifie them, Those that accuse and condemne them, must in all reason and equitie proue their accusations or els beare the name of vnchristian slaunderers. I am not ignorant that they lay other opinions (yea some cleane contradictorie to these) to the charge of these men, the falshod wherof we shall (It is to be doubted) haue more & more occasion to detect. In the meane time all Enimies of Divine Truth shall find, That to obscure the same with Calumniations and vntruthes, is but to hide a fier with layng dry straw or towe vpon it. But thou maist herein obserue, what a terrible Popedome & Primacie these rigid Presbyterians desire. And with what painted bug beares and Scare-Crowes, the Prelates goe about to fright the States of this Kingdome withall. Who will no doubt one day see, how their wisdomes are abused.

Farewell.

ENGLISH PVRITANISME.

Chap. 1

Concerning Religion or the worship of God in generall.

IMPRIMIS, They hould and mainetaine. *that the word of God contained in the writings of the Prophets and Apostles, is of absolute perfection, giuen by Christ the head of the Churche, to bee vnto the same, the sole Canon and rule of all matters of* Religion, *and the worship and seruice of God whatsoeuer. And that whatsoeuer done in the same seruice and worship cannot bee iustified by the said word, is vnlawfull. And therfore that it is a sinne, to force any Christian to doe any act of religon or diuine seruice, that cannot evidently bee warranted by the same.*

2 They hould *that all Ecclesiasticall actions invented & deuised by man, are vtterlie to bee excluded out of the excer-*

ciſes of religion? Eſpecially ſuch actions as are famous and notorious myſteries of an Idolatrous Religion, and in doeing whereof, the true religion is conformed (whether in whol or in part) to Idolatrie and ſuperſtition.

3 They hould *that all outward means inſtituted and ſett apart to expreſſe and ſet forth the Inward worſhip of God, are parts of diuine worſhip and that not only all morall actions but all typicall rites & figures ordained to ſhadowe forth in the ſolemne worſhip and ſeruice of God, any ſpirituall or religious act or habit in the minde of man, are ſpeciall parts of the ſame. and therefore that euery ſuch act ought euidently to bee preſcribed by the word of God, or els ought not to bee done? it being a ſinne to performe any other worſhip to God, whether Externall or Internall, Morall or Ceremoniall, in wholl or in part, then that which God himſelfe requiers in his word.*

4 They hould it *to be groſſe ſuperſti-*

on

tion, for any mortall man to instistute and ordaine as parts of divine worship, any mysticall rite and Cerimonie of Religion whatsoeuer, and to mingle the same with the divine rites and mysteries of Gods Ordinance. But they hould it to be high presumption to institute and bring into divine worship such Rites and Ceremonies of Religion, as are acknowledged to bee noe partes of divine worship at all, but onely of ciuill worship: and honor: For they that shall require to haue performed vnto themselues a ceremonial obedience seruice and worship, consisting in rites of Religon to bee done at that very instant that God is solemly serued & worshiped? and euen in the same worship make both thēselues & God also an Idol. So that they iudge it a far more fearefull sinne to ad vnto, and to vse in the worship and seruice of God or any Part ther of such mysticall rits and Ceremonies as they esteeme to bee noe parts or parcells of Gods worship at all: then such as in a

vaine and ignorant ſuperſtition, they imagin and conceaue to bee parts therof.

5 They hould *that euery act or actiō appropriated and ſet a part to diuine ſeruice and worſhip, whether* morall *or* ceremoniall, *reall or typicall? ought to bring ſpeciall honor vnto God and therfore that euery ſuch act ought to bee apparently commaunded in the word of God, either expreſſie, or by neceſſarie conſequent.*

6 They hould *that all actions whether Morall or Ceremoniall appropriated to Religious or Spirituall Perſons, Functions, or actions, either are or ought to be Religious and ſpirituall. And therfore either are or ought to bee inſtituted immediately by God, who alone is the author and Inſtitutor of all Religious and Spirituall actions, and things: wheither Internall or Externall Morall or Ceremoniall.*

CHAP. 2.

Concernnyng the Church.

1 THEY hould and maintaine *that euery Companie, Congregation or Assemblie of men, ordinarilie ioyneing together in the true worship of God, is a true* visible church *of Christ. and that the same title is improperlie attributed to any other Conuocations, Synods Societies, combinations, or assemblies whatsoeuer.*

2 They hould *that all such Churches or Congregations, communicating after that manner together, in diuine worship are in all Ecclesiasticall matters equall, and of the same power and authoritie, and that by the word and will of God they ought to haue the same spirituall priuilidges, prerogatius, officers, administrations, orders, and Formes of diuine worship.*

3 They hould *that Christ Iesus hath not subiected any Church or Congregation of his, to any other superior Ecclesiasticall Iurisdiction, then vnto that which is within it self So that yf a wholl*

Churche or Congregation ſhall erre, in any matters of faith or religion. noe other Churches or Spirituall Church officers haue (by any warrant from the word of God) power to cenſure, puniſh, or controule the ſame: but are onely to counſell and aduiſe the ſame, and ſo to leaue their Soules to the immediate Iudgment of Chriſt, and their bodies to the ſword & power of the Ciuill Magiſtrat, who alone vpon Earth hath power to punish a whol Church or Congregation.

4 They hould *that euery eſtabliſhed Church or Congregation ought to haue hir owne ſpiritaull officers and miniſters. reſident with her & thoſe ſuch, as are inioyned by Chriſt in the new Teſtament and no other.*

5 They hould *that every eſtablished Church ought (as a ſpeciall prerogative wherewith ſhee is indowed by Chriſt) to haue power and libertie to elect & chuſe their owne Spirituall and Eccleſiaſticall Officers, and that it is a greater wrong*

to

to haue any such forced vpon them a-gainst their wills, then if they should force vpon men wiues, or vpon weomen husbands against their will and likeing.

6 They hould that if in this choyse any perticular Churches shall erre, that none vpon Earth but the Civill Magistrate hath power to controule or correct them for it, And that though it be not lawfull for him to take away this power from them, Yet when they or any of thē, shall apparently a buse the same, he stāds bound by the Lawe of God, and by virtue of his Office (grounded vpon the same,) to punish them severely for it, & to force them vnder Civill mulcts to make better choyse.

7 They hould that the Eccleſiasticall Officers and Ministers of one Church, ought not to beare any Eccleſiasticall office in another, but ought to be tied vnto that Congregation of which they are members, and by which they are elected into Office, And they are not, (without

iust

iuſt cauſe, and ſuch as may be approued by the Congregation) to forſake their callings. wherein yf the Congregation ſhall be perverſe, and will not harken to reaſon, They are then to craue the aſſiſtance and helpe of the Civill Magiſtrat, who a lone hath power, and who ought by his Civill ſword, and authoritie, procure to all Members of the Church, whether Gouerners or others, freedome from all manifeſt iniuries and wrongs.

8 They hould that the Congregation having once made choyſe of their Spirituall Officers vnto whom they committ the Regiment of their Soules, they ought not (without iuſt cauſe and that which is apparently warrantable by the word of God) to diſcharge deprive or depoſe them. But ought to liue in all Canonicall obedience and ſubiection vnto them agreeable to the word of God. And if by permiſſion of the Civill Magiſtrate, they ſhall by other Eccleſiaſticall officers, be ſuſpẽded or deprived, for any cauſe in their

appre-

henſion good & iuſtifiable by the word of God, then they hould it the bounden dutie of the Congregation to be continuall ſuppliaunts to God: and humble ſuiters vnto Civill authoritie for the reſtauration of them, vnto their adminiſtrations, which if it cannot be obtained, yet this much honour they are to giue vnto them, as to acknowledg thē to the death, their Spirituall Guides and Gouernours, though they bee rigorouſly depriued of their Miniſtrie and ſervice.

9 They hould that though one Church is not to differ from another in any Spirituall, Eccleſiaſticall, or Religious matters whatſoever, but are to be equall and alike. Yet that they may differ and one excell another in outward Civill circumſtaunces, of place, time, Perſon &c. So that although they hould that thoſe Congregations of which Kings and Nobles make themſelues members, ought to haue the ſame Eccleſiaſticall Officers, Miniſtrie, worſhip, Sacraments, Ceremonies:

and

and forme of divine worship, that the baſeſt Congregation in the cuntry hath. And no other. Yet they hould alſo: That as their Perſons in Ciuill reſpects excell, So in the exerciſes of religion in civill matters they may excel other aſſemblies. Their Chappels, and Seats may be gorgeouſly ſett forth with rich Arrace and Tapſtrie, Their Fonts may be of Silver. Their Communion Tables of Ivorie & if they will covered with gould. The Cup out of which they drinke the Sacramentall blood of Christ may be of beaten gould ſett about with Diamonds. Their Miniſters may be clothed in ſilke & velvet, ſo themſelues will maintaine them in that manner, otherwiſe, they think it abſurd and againſt commen reaſon, that other baſe and inferior Congregations muſt by Eccleſiaſticall Tithes, and Oblations maintaine, the ſilken and velvet ſuites & Lordly retinue of the Miniſters and Eccleſiaſticall Officers of Princes and Nobles.

10 They hould that the Lawes, Orders, and Eccleſiaſticall Iuriſdiction of the viſible Churches of Chriſt if they be lawefull and warrantable by the word of God, are no wayes repugnaunt to any civill State whatſoever, whether Monarchicall, Ariſtocraticall or Democraticall, but doe tend to the further eſtabliſhinge and advaunceing, of the righites & prerogatiues of all and every of them. And they renounce & abhore from their ſouls all ſuch Eccleſiaſticall Iuriſdiction or Policie, that is any way repugnaunt and deragatorie to any of them, eſpecially to the Monorchicall State, which they acknowledge to be the beſt kinde of ciuill Goverment for this Kingdome.

11 They hould and beleeue that the equalitie in Eccleſiaſtical Iuriſdiction & authoritie, of Churches and Church Miniſters, is no more derogatorie and repugnaunt to the State and glorie of a Monarchy, then the Paritie or equalitie, of Schoolmaſters, of ſeverall Schooles, capt-

Captaines of ſeverall Camps, Shepheards of ſeverall flocks of Sheep, or Maſters of ſeverall Families. Yea they hould the cleane contrary, that Inequality of Churches and Church Officers in Eccleſiaſticall Iuriſdiction and authoritie, was that principally that advaunced Antichriſt vnto his throne, and brought the Kings and Princes of the Earth vnto ſuch vaſſaladge vnder him, and that the civill authoritie and glorie of Secular Princes and States hath ever decayed, and withered, the more that the Eccleſiaſticall Officers of the Church haue been advaunced and lifted vp in authoritie, beyond the limitts and confines that Chriſt in his word hath preſcribed vnto them.

CHAP. 3.

Concerning the Miniſters of the word.

1 THEY hould *that the Paſtors of particular Congregations are, or ought to be the high-ſt Spirituall Officers in the Church, over whom, (by any divine*

Divine Ordinaunce) ther is noe ſuperior Paſtor but onely Ieſus Chriſt, And that they are led by the ſpirit of Antichriſt, that arrogate or take vpon themſelues to be Paſtors of Paſtors.

2 *THEY HOVLD, that there are not by any divine Inſtitutiõ in the word, any ordinarie Nationall, Provintiall, or Dioceſan Paſtors or Miniſters vnder which the Paſtors of perticular Congregation are to be ſubiect, as Inferior Officers. And that if ther were any ſuch, that then the word of God would haue ſett them downe more diſtinctly and preciſly then any of the reſt: For the higher place that one occupieth in the Church, of the more neceſſitie he is vnto the Church: Of the more neceſſitie he is to the Church, the more carefully would Chriſt (the head of the church) haue ben in poynting him out, and diſtinguiſhing him from other. Hence, in the old Teſtament, the High Preiſt, his Title, Office, Function & ſpeciall Adminiſtration*

tion and Iuriſdiction is more particularly and preciſly ſet downe then the Office of any of the Inferior Preiſts and Levites. Alſo in the Newe Teſtament, The Office of a Paſtor is more diſtinctly, and more preciſly ſet downe, then of a Doctor or any other inferior church Officer, So that a man may as well call into queſtion the whole New Teſtament, as doubt whether there ought to be a Paſtor in every congregation, or doubt of his proper Office and function. And if by Gods ordinaunce ther ſhould be an ordinarie Eccleſiaſticall Officer aboue the Paſtors of perticular congregations, then Chriſt out of all queſtion would with that ſpeciall care and coſt haue ſet it forth: by Titles, prerogatiues, peculiar Offices, Functions and giftes. That the Churches and people of God, ſhould haue reaſon rather to doubt of any office or Iuriſdiction, then of the peculiar office or Iuriſdiction of the Primates Metropolitanes, Arch-Biſhops and Prelates of the world.

3 THEY HOVLD that if there weere a Supreame Nationall Eccleſiaſtical Miniſter or Paſtor, that ſhould bee the Prince of many thouſande Paſtors: that then alſo Chriſt (as hee did in the Iewiſh Church) would haue apointed a ſolemne Nationall or prouinciall Liturgie or worſhip, vnto which at ſome times of the yeare, the wholl bodie of the People ſhould aſcend and that vnto the Metrapolitan Citie as vnto a Ieruſalem and that hee would (as hee did in the Iewiſh Churche) more preciſely and particularly haue ſet doune the manner of ſolemniZation thereof, then of his prochiall worſhip for as much therefore as they cannot read in the newe Teſtament of any higher or more ſoleme worſhip, then of that which is to bee performed in a particular Congregation they cannot be perſwaded that God hath apointed any higher Miniſters of his ſeruice and worſhip vnder the newe Teſtamēt, then the elect miniſters of particular Cougregations.

4 THEY hould *that the Highe Priſt of the Iewes, was typically and in a figure the ſupreame head of the wholl Catholick Church, which though it were viſible only in the Prouince and Nation of Iurie, Yet thoſe of other Nations and Cuntries (as appeares, by the Hiſtorie of Actes, Even though they were Ethiopians,) were vnder this High Preiſt, And acknowledged homage vnto him. So that he was not a Prouinciall Metropolitane, but in very deed, an Oecumenicall and vniverſall Biſhoppe of the whole world. And therefore they hould, (this being the beſt ground in the word, for Metropolitane and Prouinciall Paſtors or Biſhops,) that the Pope of Rome who alone maketh claime unto, and is in poſſeſſion of the like univerſall Supremacie: hath more warrant in the word of God, to the ſame, then any Metropolitane, or Dioceſan (not dependant vpon him) hath or can haue. So that they hould, that by the word of God, either there muſt be noe Metropolitanes & Dioceſans, or els ther*

must be a Pope.

5 *They hould That no Paſtor ought to exerciſe or accept of any Civill publ que Iuriſdictiõ & authoritie, but ought to be wholly imployed in ſpirituall Offices & duties to that Congregation over which he is ſet. And that thoſe Civill Magiſtrats weakẽ their owne Supremacy that ſhall ſuffer any Eccleſiaſticall Paſtor to exerciſe any civill Iuriſdictiõ within their Realmes, Dominiõs, or Seigniories.*

6 They hould *that the higheſt and ſupreame office and authoritie of the Paſtor, is to preach the goſpell ſolemnly and publickly to the Congregation, by interpreting the written word of God, and applying the ſame by exhortation and reproofe unto them. They hould that this was the greateſt worke that Chriſt & his Apoſtles did, and that whoſoever is thought worthie and fit to exerciſe this authoritie, cannot be thought unfit and vnworthy to exerciſe any other ſpiritual or Eccleſiaſticall authoritie whatſoever.*

7 They hould *that the Paſtor or Mi-*

niſter of the word, is not to teach any Doctrine unto the church, grounded vp on his owne Iudgment or opinion, or vpon the Iudgment or opinion of any or all the men in the world. But onely that truth, that he is able to demonſtrate and proue evidently, and apparently, by the word of God ſoundly interpreted, and that the people are not bound to beleeue any doctrine of Religion or Diuinitie whatſoever, upon any ground whatſoever, except it be apparently iuſtified by the word, or by neceſſarie conſequent deduced from the ſame.

7 They hould that in interpreting the Scriptures: and openyng the ſence of them, he ought to follow thoſe rules onely that are followed in finding out the meaning of other writings, to wit, by waying the proprietie of the tongue wherein they are written, by waying the Circumſtaunce of the place, by comparinge one place with another, and by conſideringe what is properly ſpoken, and what tropically or figurativly. And they hould it

unlawfull for the Paſtor to obtrude upon his people a ſence of any part of the diuĩe word, for which he hath no other groũd but the bare teſtimonies of men, & that it is better for the people to be cõtent to be ignorãt of the meaning of ſuch difficult places, then to hang their Faith in any matter in this caſe vpon the bare Teſtimonie of man.

9 They hould *that the people of God ought not to acknowledge any ſuch for their Paſtors as are not able by preaching, to interpret and apply the word of God unto them in manner and forme aforeſaid. And therfore that no ignorant, & ſole reading Preiſts are to be reputed the miniſters of Ieſus Chriſt, who ſedeth none into his miniſtrie and ſervice, but ſuch as he adorneth in ſõe meaſure with ſpirituall guifts. And they cannot be perſwaded that the faculty of reading in ons Mother tongue the ſcriptures &c. which any ordinary Turke or Infidell hath, can be called in any congruity of ſpeech a miniſteriall gift of Chriſt.*

10 They hould that in the assimblie of the Church, the Pastor onely is to be the mouth of the Cõgregation to God in prayer, and that the people are onely to testifie their assent by the word Amen. And that it is a Babilonion confusion, for the Pastor to say one peece of a prayer & the people with mĩgled voices to say another, except in singing, which by the very ordinãce and instinct of nature, is more delightfull, and effectuall, the more voyces there are ioyned & mingled together in harmonie and concent.

11 They hould that the Church hath no authoritie to impose upon her Pastors or any other of hir officers, any other ministeriall duties, Offices, Functions, Actions, or cerimonies, eyther in Divine worship or out of the sãe thẽ what Christ himselfe in the scriptures hath imposed vpon them, or what they might lawfully impose vpõ christ himself, if hee were in person vpon the Earth, and did excercise a ministeriall Office in some Church.

12 They hould that it is as great an

iniurie to force a congregatiõ or Church to mainetaine as their paſtor, with tithes and ſuch like donations, that perſon that either is not able to inſtruct them, or that refuſeth in his owne perſon ordinarilie to doe it, as to force a man to mainetaine one for his wiffe, that either is not a woman, or that refuſeth in hir owne perſon to doe the duties of a wiffe vnto him?

13 They hould that by Gods Ordinance ther ſhould be alſo in euery church a Doctor whos ſpetiall office ſhould be to inſtruct by way of Cathechizing the Ignorãt of the Congregatiõ (& that perticularly) in the maine grounds & principles of Religion.

CHAP. 4
Concerning the Elders.

1 FOR as much as through the mallice of Sathan, there are and wilbe in the beſt Churches many diſorders and Scandalls committed, that redound to the reproch of the goſpell & are a ſtũbling block to many both without & withĩ the church & ſith they iudge it repugnãt to the word

of God, that any Minister should be a Sole Ruler and as it were a Pope so much as in one Parrish, (much more that he should be one ouer a wholl Diocesse, Prouince or Nation) they hould that by Gods Ordinance the Congregation should make choise of other officers, as Assistants vnto the Ministers in the spirituall regiment of the Congregatiō who are by Office iointly with the Ministers of the word to be as Monitors & Ouerseers of the manners & Conuersation of all the Congregation, & one of another: that so euery one may bee more warie of their wayes, and that the Pastors & Doctors may better attend to prayer and Doctrine, and by their meanes may bee made better acquainted with the estat of the People, when others Eies besides their owne shall wake, and watch ouer them.

2 THEY hould that such only are to be chosen to this Office, as are the Grauest, Honestest, Discreetest, best grounded in Religiō, & the Auncientest Professors therof in the Congregatiō such as the wholl Congregatiō doe approue of & respect, for their

wisdome, Holines and Honestie, and such also (If it bee possible) as are of ciuill note and respect in the world, and able (without any burden to the Church) to maine-taine themselues, either by their Lands, or any other honest Ciuill Trade of life. nether doe they think it so much disgrace to the policie of the Church, that Trads-men and artifficers, (indowed with such qualities as are aboue specified) should bee admitted to bee Ouerseers of the Church as it is that persons both Ignorant of Religion and all good letters, and in all respects for person qualitie & state as base and vile, as the baseſt in the Congregation, should bee admitted to be Pastors and Teachers of a congregation. And if it be apparent that God (who alwayes blesseth his owne Ordinances) doth often euen in the Eies of Kings & Nobles, make Honorable the Ministers and Pastors of his Churches vpon which hee hath bestowed spiritual Giftes and graces though for Birth, Education, Presence,

Outward, State and mainetinance they bee moſt baſe and contemtible, ſo hee will as well in the Eyes of all holy men, make this office which is many degrees inferior to the other, precious, and Honorable, euen for the Diuine callinge and ordinaunce ſake.

Chap. .5.

Concerninge the Cenſures of the church.

I THEY hould *that the ſpirituall keyes of the Church are by Chriſt, committed to the aforeſaid ſpirituall Officers and Gouerners, and vnto none other: which keyes they hould that they are not to be put to this vſe, to lock vp the Crownes, Swords or Scepters, of Princes & ciuill States, or the ciuill Rightes prerogatiues, and immvnities, of ciuill ſubiects in the things of this Life, or to vſe them as picklocks to open withall, mens Treſuries and Coffers, or as keyes of Priſons, to ſhut vp the bodies of men. for they think that ſuch a power & authority Ec-*

cleſiaſtical is fit only for the Antichriſt of Rome & the cõſecrated Gouernors of his Sinagogues, who hauing no word of God which is the ſword of the ſpirit, to defend his and their vſurped Iuriſdiction, ouer the chriſtian world, doth vnlaweſully vſurp the lawfull ciuill ſword and power of the Monarches and Princes of the Earthe, therby forceing men to ſubiect themſelues to his ſpirituall vaſſaladge & ſeruice and abuſing therby the ſpirituall Keyes and iuriſdiction of the church.

2 They hould that by vertue of theſe Keyes, they are not to make any curious Inquiſitions into the ſecreat or hidden vices or crimes of men, extorting from them a confeſſion of thoſe faults that are conſealed from themſelues and others: or to proceed to moleſt any man vpon ſe creat ſuggeſtions, priuat ſuſpition, or vncertaine ſame, or for ſuch crimes as are in queſtion whether they bee crimes or noe, But they are to proceed, only againſt evident & apparent crimes, ſuch as are either graunted to be ſuch of all civill

honeſt men: or of all true Chriſtians, or at leaſt ſuch, as they are able, by evidēce of the word of God, to convince to bee ſinnes, to the conſcience of the offendor, As alſo ſuch as haue bēn either publickly committed, or having beeн committed in ſecreat, are by ſome good meanes brought to light, & which the delinquēt denying, they are able by honeſt, and ſufficient teſtimonie to proue againſt him.

3 They hould that when he that hath committed a ſcandolous crime commeth before them and is convinced of the ſāe, they ought not (after the manner of our eccleſiaſticall Courtes) ſcorne, deride, taunt and revile him, with odious and contumelious ſpeeches, Eye him with bigg and ſterne lookes, procuer proctors to make Perſonall Invectiues againſt him, make him daunce attendaunce frō Court day to Court day, and from terme to terme, frounyng at him in preſence, & laughting at him behind his backe: but they are (though he be never ſo obſtinate and perverſe) to vſe him brotherly, not

giueinge the leaſt perſonall reproches, or threates, (but layinge open vnto him the nature of his ſinne by the light of Gods word) are onely by denouncyng the iudgments of God againſt him, to terrefie him, and ſo to moue him to repentance.

4 They hould that if the partie offending be their civill Superior, that thē they are to vſe even throughout the whol cariadge of their censure, all civill complements Offices and Reverence due vnto him, That they are not to preſume to convent him before them, but are themſelues to goe in all civill & humble mā-ner vnto him, to ſtand bare before him, to bowe vnto him, to giue him all civill Titles belonginge vnto him, And if he be a King and Supreame Ruler, they are to kneele downe before him, and in the humbleſt manner to Cenſure his faultes, So that he may ſee apparētly that they are not caried with the leaſt ſpice of mallice againſt his Perſon, but onely with zeale of the health & Salvation of his ſoule.

5 They hould that the Eccleſiaſticall

Officers laying to the charge of any man any Error, hereſie or falſe opinion whatſoeuer doe ſtand bound themſelues, firſt to proue that hee houldeth ſuch an error or heriſie, and ſecondly to proue directly vnto him that it is an error by the word of God and that it deſerueth ſuch, a cenſure, before they doe proceed againſt him.

6 They hould *that the Gouernors of the Church ought with all pacience and quietnes, heare what euery offender can poſſiblie ſaye for himſelf, either for qualificatiō, defence, apology or Iuſtification of any ſuppoſed Crime or error whatſoeuer. and they ought not to proceed to cenſure the groſſeſt offence that is, vntill the offender haue ſaid as much for himſelf in his defence as hee poſſiby is able And they hould it an evident Charecter of a corrupt Eccleſiaſticall Goverment, where the parties convented may not haue full libertie to ſpeake for themſelues conſideringe that the more libertie is graunted to ſpeake in a bad cauſe, (eſpeci*

ally before thoſe that are in a authoritie and of iudgment,) the more the iniquitie of it will appeare, and the more the Iuſtice of their ſentence will ſhine.

7. They hould *that the oath* ex officio, *whereby Popiſh and Engliſh Eccleſiaſticall governers, either vpon ſome ſecreat informations, or ſuggeſtions, or private ſuſpitions, goe about to binde mens conſciences, to accuſe themſelues & their frinds, of ſuch crimes or imputations as cannot by any direct courſe of Lawe bee proued againſt them, and whereby they are drawne to be inſtruments of many heavie croſſes vpon themſelues and their frends, and that often for thoſe Actions that they are perſwaded in their conſciences are good and holie. (I ſay) that they hould that ſuch an ooth (on the vrgers part) is moſt damnable and Tiranous, againſt the very Law of Nature, deviſed by Antichriſt, through the inſpiration of the Divill, That by meanes thereof the profeſſors and practizers of the true Religion, might either in their weaknes by*

periurie damne their owne ſoules, or bee drawne to reveale to the Enimies of Chriſtianitie, thoſe ſecreat religious acts and deades, that being (in the perſwaſiõ of their conſciences) for the advaunt-ment of the Goſpell, wilbe a meanes of heavie ſentaunces of condemnation a-gainſt themſelues & their deareſt frends

8 They hould *that Eccleſiaſticall Of-ficers have no power to proceed in Cen-ſure againſt any crime of any Perſon, af-ter that hee ſhall freely acknowledge the ſame, and profeſſe his heartie penitencie for it: And that they may not, for any crime whatſoeuer lay any bodily or pecu-niarie mulct vpon them, or impoſe vp-on them any Ceremoniall marke or Note of ſhame, ſuch as is the white ſheet or a-ny ſuch like: or take any fees for any caus whatſoever, but are to accept of as a ſuf-ficient ſatisfaction, A private ſubmiſſiõ and acknowledgment if the Crime be pri vate, and a publicke, if the crime be pub-licke and notorious.*

9 THEY houla, *that if a member*

of the Church be obstinate, and sheew no signes and tokens of repentaunce of that crime, that they by evidence of Scripture haue convinced to be a crime, that then by their Ecclesiasticall authoritie they are to deny vnto him the Sacrament of the Supper. And if the suspension from it, will not humble him, then (though not without humbling themselues in prayer, fasting and great demonstration of sorrow for him) they are to denounce hī to be as yet no member of the Kingdom of heaven, and of that Congregaton, & so are to leaue him to God and the King. And this is all the Ecclesiasticall authoritie and iurisdiction that any spirituall Officers of the Church are to vse against any man, for the greatest crime that can be committed.

10 They hould, that the Officers of the Church are not to proceed vnto the extreamest Censure against any man, without the free consent of the whole cō-gregation it selfe.

11 They hould *that the Miniſter, or any other perticular Officer offending, is as ſubiect to theſe Cenſures, as any other of the Congregation.*

12 They hould *that if any Member of theCongregation having committed a Scandolous ſinne ſhall of himſelfe for ſake the worſhip of God, and the Spirituall Communiõ with the Church, that thenthe Eccleſiaſticall Officers haue no authoritie or iuriſdiction over him, but onely the Civill Magiſtrat, and thoſe vn to whom he oweth Civill ſubiection, as Parents, Maſters, Landlords. &c.*

CHAP. 6.

Concernnyng the Civill Magiſtrate.

1 THEY hould *that the Civill Magiſtrate as he is a Civill Magiſtrate hath and ought to haue Supreãe power over all the Churches within his Dominions, in all cauſes whatſoever, And yet they hould that as he is a Chriſtian he is a Member of ſome one perticu lar Congregation, and ought to be as ſubiect to the Spirituall Regiment there-*

of prescribed by Christ in his word, as the meaneſt ſubiect in the Kingdome, & they hould that this Subiection is noe more derogatory to his Supremacie, then the Subiection of his vodie in ſicknes to Phyſitions, can be ſaid to be derogatorie therevnto.

2 They hould that thoſe Civill Magiſtrats are the greateſt Enimies to their owne Supremacie, that in whole or in part, communicat the virtue and power thereof, to any Eccleſiaſticall Officers. And that their cannot be imagined by the wit of man a more direct meanes to check-mate the ſame, then to make them Lords and Princes vpon Earth, to inveſt them with Civill Iuriſdiction and authoritie, and to conforme the State and limitts of their Iuriſdiction to the State of Kings, and bounds of kingdoms.

3 THEY hould that there ſhould be no Eccleſiaſticall officer in the church ſo high, but that he ought to be ſubiect unto, and puniſhable by the meaneſt Civill Officer in a Kingdome, Citie, or

Towne, not onely for commõ crimes, but even for the abuse of their Eccleſiaſticall offices, yea they hould that they ought to be more puniſhable then any other ſubiect whatſoever, If they ſhall offend againſt either civill or eccleſiaſtical lawes

4 They hould that the Civill Magiſtrate is to puriſh withall ſeveritie the Eccleſiaſticall officers of churches, if they ſhall intrude vpon the rightes & prerogatiues of the Civill authoritie & Magiſtracie, and ſhall paſſe thoſe boundes & limitts that Chriſt hath preſcribed vnto them in his word.

5 They hould that the Pope is that Antichriſt, and therfore that Antichriſt becauſe being but an Eccleciaſticall Officer he doth in the hight of the pride of his heart make claime unto & vſurp the Supremacie of the Kings & Civill Rulers of the Earth. And they hould that al defendors õf the Popiſh faith, all indeverours of reconcilment with that church, all plotters for toleration of the Popiſh religion, all countenauncers and maintai-

nours of Semenarie Preists and professed Catholicks, and all deniers that the Pope is that Antichrist: are secret enimies to the Kings Supremacie.

6 They hould that all Arch Bishops, Bishops, Deanes, Officialls &c. have their Offices & Functions only by will & pleasure of the King and civill States of this Realme, and they hould that whosoever holdeth that the King may not without sinne remoue these Offices out of the Church, and dispose of their Temporalties and maintenaunce according to his owne pleasure, or that these Offices are Iure divino, and not onely or mercly Iure humano: That all such deny a principall part of the Kings Supremacie.

7 They hould: that not one of these opinions can be proved to be contrarie to the word of God. and that if they might have leaue that they are able to answer all that hath ben written against any one of them.

FINIS